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The *Japanese Journal of Religious Studies*, in quarterly issues of approximately 75 pages each, publishes articles and materials that advance inter-religious understanding and further the pursuit of knowledge in the study of religion, particularly Japanese religion. One of its functions is to break through the language barriers which separate Japanese scholarship in religion from the international scene. Contributions from whichever provenance are welcome, but Japanese scholars are especially solicited to send us their materials. Responsibility for factual accuracy and for views expressed is to be attributed to the author, not necessarily to the Institute.

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Nanzan Institute for Religion and Culture

18, Yamazato-cho, Showa-ku

Nagoya 466, Japan

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## Guidelines for Authors

In the preparation of manuscripts authors are requested to observe the standards specified below. Failure to do so may prejudice acceptance.

**Typing.** Submit ms. typed double-spaced on standard typing paper. Double-spacing applies to **every** part of the ms., including indented quotations and footnotes. Do not end a typed line with a hyphen or dash.

**Headings.** If possible provide section heads occasionally and subheads every page or two. Section heads stand alone on the line, begin at the left-hand margin, and are typed entirely in capital letters with no terminal period. Subheads introduce a typed line, begin at the left-hand margin, are typed in upper- and lower-case letters, underlined, and terminated with a period.

**Japanese names and terms.** Give Japanese names in Japanese order. In the romanization of Japanese terms, honorifics should be omitted, capitals and hyphens minimized. Indicate long vowels with a macron (ˉ). Show syllable divisions with an apostrophe, but only if needed to avoid confusion. The Japanese syllable "ん" is regularly transliterated with "n." Unless essential to the argument, avoid the use of ideographs in the text. Use romanized forms, and give ideographs in a Glossary.

**Notes.** A citation note merely indicates the source of a quotation or idea. It is usually located in the text and bounded by parentheses. It specifies the author's surname, the year of publication, and the page number(s), e.g., (Bellah 1970, pp.54-55). If, however, a note presents supplementary data or ideas, handle it as a footnote. A footnote is signaled in the text by a raised arabic number. Assign footnote numbers consecutively throughout the ms., but type them on a separate piece of paper at the end of the text. As a matter of policy, JJRS discourages the frequent use of footnotes. Footnotes may also contain citation notes. Whether in footnotes or citation notes, never use "op. cit.," "loc. cit.," "ibid." or the like. Specify page numbers inclusively, e.g., pp.108-110 (not pp.108 ff.).

**References.** Every ms. that cites previously published work is to be provided with a bibliographical list headed "References." Each reference should include the standard bibliographical information. In addition, each reference to a Japanese source is to include (1) the *kanji* for the author's name, (2) the *kanji* for the title of the book or article cited, and (3) an English paraphrase of the title [in square brackets]. In titles, subtitles and journal names, capitalize only the initial words, proper nouns, and adjectives deriving from proper nouns. List references alphabetically by author without distinction as to language in accordance with the following format:

Hori Ichirō 堀一郎

1968a *Folk religion in Japan: Continuity and change*, Joseph M. Kitagawa and Alan L. Miller, eds. Chicago: University of Chicago Press.

1968b *Shakai fuan to minkan shinkō* 社会不安と民間信仰 [Social anxiety and folk religion]. *Shūkyō kenkyū* 宗教研究 41: 211-245.

**Bibliographical note.** Append to the ms. a brief note with information that will help the readers identify the author. It might include present institutional affiliation and position, previous publications, etc.

All articles accepted are subject to nonsubstantive editing. For further information write for a free style guide.



## Editor's Page

Readers will notice immediately that for better or worse our journal has assumed a different form with this issue. In order to become "children of our time"—again, for better or worse—and also in order to cut down on expenses somewhat, we have gone to the use of a word processor to prepare our manuscripts, and have changed our printing style from hot type to offset. What this means is that all of the production of the journal except the actual printing and binding can be done in our offices, which cuts down on both time and expenses from our point of view.

The present issue is thus our first attempt to produce the journal under such conditions. It was composed in its entirety by our copy editor, W. Michael Kelsey, who has had to add the use of a word processor and daisy wheel printer to his growing list of specializations. Although we expect that the aesthetic quality of our printing will be somewhat diminished as a result of this new production method (and this applies especially to our italic print wheel, which leaves something to be desired as far as looks are concerned), we also expect to improve with the technology in this rapidly growing field. We beg the indulgence of our readers during this period of transition.

If the outward shape of the journal might raise some eyebrows, we hope nonetheless to stay with a high standard of quality as far as the contents are concerned. We have no doubts that this present issue will satisfy our readers in that respect. In any event, it satisfies us here "at the controls" since it presents insights into the world of Japanese religion covering a wide range of subjects, each of which possesses its own perspicacity.

Self-satisfaction might not always be a virtue. Yet, particularly at a time that we are struggling with the "technological issue"—the new production method mentioned above—we feel comforted by the quality of the contributions that we have received. We would, however, like to use this opportunity to make a renewed appeal to all of our readers to submit the results of their research for possible publication in our and their *Japanese Journal of Religious*

## Studies.

In this regard, we might note that our next issue will appear in September and will be a special double issue focusing on the problems of women and religion in Japan. The special issue for 1984 is already in the planning stages, and is to concentrate on the philosophical questions involved in Japanese religions. The guest editor for this issue will be Jan VanBragt of the Nanzan University Institute for Religion and Culture; those who have questions or possible contributions are urged to contact him through the journal.

Jan Swyngedouw

# NANZAN STUDIES IN RELIGION AND CULTURE

General Editor, James W. Heisig

## **Absolute Nothingness: Foundations for a Buddhist-Christian Dialogue**

by Hans Waldenfels

translated by J.W. Heisig

A comparative philosophy and theological study aimed at relating the thought of the Kyoto School of Buddhism to Christian thought. Special attention is given to the thought of Nishitani Keiji.

New York: Paulist Press, 1980.

Paper, \$7.95

## **Religion and Nothingness**

by Nishitani Keiji

translated by Jan Van Bragt

Foreword by Winston King

The leading representative of the Kyoto School lays the foundations of thought for a world in the making, united beyond the differences of East and West. It is the major work of one of Japan's most powerful and committed philosophical minds.

University of California Press, 1982

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## **The Buddha Eye: An Anthology of the Kyoto School**

Edited by Frederick Franck

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## **The Heart of Buddhism: In Search of the Timeless Spirit of Primitive Buddhism**

by Takeuchi Yoshinori

translated by J.W. Heisig

Foreword by Hans Küng

One of the leading figures of the Kyoto School and a distinguished advocate of the existential interpretation of Buddhism, grapples with the doctrines of the stages of contemplation and dependent origination.

New York: Crossroad, 1983

Cloth, \$17.50

Nanzan Studies in Religion and Culture is a collection of monographs focused on the encounter between religion and philosophy East and West. The volumes are selected and edited by the staff of the Nanzan Institute for Religion and Culture in Nagoya, Japan.

